

Śloka 43

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

*tatra taṁ buddhisamyogaṁ labhate paurvadehikam
yatate ca tato bhūyaḥ saṁsiddhau kurunandana*

तत्र	<i>tatra</i>	there
तम्	<i>taṁ</i>	him
बुद्धि संयोगम्	<i>buddhi samyogam</i>	union with knowledge
लभते	<i>labhate</i>	he obtains
पौर्वदेहिकम्	<i>paurvadehikam</i>	acquired in a former body
यतते	<i>yatate</i>	strives
च	<i>ca</i>	and
ततः	<i>tataḥ</i>	than that
भूयः	<i>bhūyaḥ</i>	more
संसिद्धौ	<i>saṁsiddhau</i>	for perfection
कुरुनन्दन	<i>kurunandana</i>	O Son of Kurus (Arjuna)

VERSE 43

How the Conducive Environment Affects the Fallen Yogi

43

There, he regains the knowledge acquired in the previous birth and strives more than before for perfection, O Son of Kurus (Arjuna).

What happens when the yogi who had attained equanimity, dispassion, and a higher state of meditation in a previous life takes birth in the house of wise yogis? Will the yogi start practice all over again? The answer is no. That environment is conducive to the yogi's spiritual practice, and that yogi naturally becomes united with the spiritual insight achieved in the previous birth. Yogis born in such an environment progress very quickly in their spiritual quest. For that yogi the spiritual knowledge acquired in the previous life will simply be revived in the present birth and the yogi will start rapidly assimilating higher knowledge and strive even harder than before to attain complete realization.

Śloka 44

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

*pūrvābhyāsenā tenaiiva hriyate hyavaśo'pi saḥ
jijñāsuraḥ pi yogasya śabdabrahmātivartate*

पूर्वाभ्यासेन	<i>pūrvābhyāsenā</i>	former practice
तेन	<i>tena</i>	by that
एव	<i>eva</i>	verily
हियते	<i>hriyate</i>	is born
हि	<i>hi</i>	indeed
अवशः	<i>avaśaḥ</i>	helpless, unwillingly
अपि	<i>api</i>	even
सः	<i>saḥ</i>	he
जिज्ञासुः	<i>jijñāsuḥ</i>	he who wishes to know yoga
अपि	<i>api</i>	even
योगस्य	<i>yogasya</i>	of yoga
शब्दब्रह्म	<i>śabdabrahma</i>	Brahma in the form of sound (the Vedas)
अतिवर्तते	<i>ativartate</i>	goes beyond

VERSE 44

Uniting Insight from a Previous Birth in the Present Birth

44

By that very former practice he is born, though unwilling; even he, who merely wishes to know of yoga, goes beyond Brahma of sound.

The previous verse stated that a fallen yogi who takes birth in the house of a wise yogi lives in a spiritual environment that is conducive to yogic practices. Such a one, by force of attainment of a higher state of meditation in the previous birth, goes on progressing on the path of yoga by honest and sincere effort and achieves Self-realization.

Verse 41 told of other fallen yogis who take birth in rich and pious families by virtue of having lived a spiritual and disciplined life, and having engaged themselves in the worship of God in the past birth. Such yogis also continue their yogic practices in their present birth. Due to the latencies of their yogic practices in the past life, their minds do not get attached to material wealth or sensuous life.

This verse says that even if the yogi does become charmed by a sensuous life and is unwilling to voluntarily follow the yogic path, that yogi will be compelled to adopt the yogic path. This will occur by the force of the yogic latencies that will arise when the latencies of a sensuous life are exhausted. At such time the yogic latencies will overpower those of sensuous living.

Even if such a one simply becomes an inquirer into yoga in whom the desire to know God (Brahma) is awakened, that one will not become attracted to the fruits of rituals which are promised by the **Vedas**. Instead that inquirer will go beyond all Vedic ritual and strive to attain God alone.

If such is the case for an inquirer in whom the desire to know God is kindled, and that one only strives to attain God, then how could one who has spent entire previous lives, from birth to birth, in the practice of self-control, self-study, and meditation have any attraction for material wealth or sensual enjoyment in this particular life? When such a fallen yogi is reborn, that yogi naturally will be drawn to a secluded environment and the quietude of a peaceful, meditative life. Such a yogi will lead a disciplined yogic existence and remains engaged in striving for Self-realization. No worldly wealth, prosperity, or enjoyment will be able to divert such a one from the path to the divine.

The essence of this verse is that no effort in seeking Self-realization ever goes in vain. Any effort on the path to the divine will bring a positive result, sooner or later.

Śloka 45

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ
anekajanmasamsiddha---stato yāti parām gatim

प्रयत्नात्	<i>prayatnāt</i>	with assiduity
यतमानः	<i>yatamānaḥ</i>	striving
तु	<i>tu</i>	but
योगी	<i>yogī</i>	the yogi
संशुद्ध किल्बिषः	<i>saṁśuddha kilbiṣaḥ</i>	purified through many births
अनेकजन्मसंसिद्धः	<i>aneka janma saṁsiddhaḥ</i>	perfected through many births
ततः	<i>tataḥ</i>	then
याति	<i>yāti</i>	reaches
पराम्	<i>parām</i>	the highest
गतिम्	<i>gatim</i>	path

VERSE 45

*A Yogi Achieves the Supreme Goal by the
Practice of Meditation*

45

But a yogi, who strives diligently, purified from sins and perfected through many births, achieves the supreme goal.

A yogi who is practicing meditation diligently from birth to birth by observing a disciplined and self-controlled life gradually develops non-attachment to worldly objects and sensuous living. Such a meditator becomes completely sinless, which means free from all worldly desire. In the absence of desire, the mind has no function because the mind's only function is in relationship to desire. In the absence of the mind, the ego loses its field of activity and stops all identification with the world. In that state of perfect silence, free from ego, attachment, and desire, a yogi identifies with the Self alone. That is the supreme state in which there is eternal peace and complete liberation.

Śloka 46

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ
karmibhyaścādhiko yogī tasmādyogī bhavārjuna

तपस्विभ्यः	<i>tapasvibhyaḥ</i>	than ascetics
अधिकः	<i>adhikaḥ</i>	superior
योगी	<i>yogī</i>	the yogi
ज्ञानिभ्यः	<i>jñānibhyaḥ</i>	than the wise
अपि	<i>api</i>	even
मतः	<i>mataḥ</i>	My thought, view, opinion
अधिकः	<i>adhikaḥ</i>	superior
कर्मिभ्यः	<i>karmibhyaḥ</i>	than the people of action
च	<i>ca</i>	and
अधिकः	<i>adhikaḥ</i>	superior
योगी	<i>yogī</i>	the yogi
तस्मात्	<i>tasmāt</i>	therefore
योगी	<i>yogī</i>	a yogi
भव	<i>bhava</i>	be
अर्जुन	<i>arjuna</i>	O Arjuna

VERSE 46

*The Lord Advocates That Arjuna
Become a Yogi (Meditator)*

46

The yogi in My view is superior to the ascetics, and even superior to a person of knowledge; the yogi is also superior to those who perform action; therefore, Arjuna, do you become a yogi.

In this verse Śrī Kṛṣṇa says that a yogi is the highest of all seekers. He says this because the yogi strives hard to achieve Self-realization by practicing constant meditation on the Self and by removing all false identifications in the mind, intellect, and senses. Such a yogi becomes free from the impurities of ego, attachment, and desire. Hence a yogi is **superior to the ascetics** who have renounced worldly enjoyments, observe austerities to obtain powers, and have self-interested motives both here and hereafter.

A yogi is even higher than those who are versed in sacred scriptures, but who have only attained theoretical knowledge without actually experiencing the higher truth. A yogi is higher than **those who perform action** with self-interest such as sacrificial rites, ritual, worship, or charity in order to obtain worldly prosperity.

The essence of this verse is that the Lord advocates that Arjuna strive to **become a yogi**, because a yogi is superior to all those who are seeking infinite bliss through study of scriptures, self-denial, or ritualistic activities, either spiritual or earthly.

Śloka 47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

yogināmapi sarveṣāṁ madgatenāntarātmanā
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ

योगिनाम्	<i>yoginām</i>	of yogis
अपि	<i>api</i>	even
सर्वेषाम्	<i>sarveṣām</i>	of all
मद्गतेन	<i>madgatenā</i>	merged in Me
अन्तरात्मना	<i>antarātmanā</i>	with inner Self
श्रद्धावान्	<i>śraddhāvān</i>	endued with faith
भजते	<i>bhajate</i>	worships
यः	<i>yaḥ</i>	who
माम्	<i>mām</i>	Me
सः	<i>saḥ</i>	he
मे	<i>me</i>	Me
युक्ततमः	<i>yuktatamaḥ</i>	most devout
मतः	<i>mataḥ</i>	is deemed, opinion, view

VERSE 47

Among Meditators (Yogis), Who Is The Best?

47

And among all yogis, he who full of faith, with his inner Self merged in Me, worships Me; he is, according to Me, the most devout.

In the previous verse it was said that among all the paths of spirituality, the path of meditation (yoga) is the highest. This verse explains who is the best among all meditators (yogis). There are many different methods of meditation using different objects such as a *mandala*, *kuṇḍālīnī*, *mantra*, the five great elements, the form of a saint, or scripture. Yogis choose their own method and object of meditation in order to achieve success.

In this verse Lord Kṛṣṇa indicates who is the best yogi. In His view, among all meditators who use different methods and different objects in their meditation, one whose mind and intellect are merged in the Self and who, with firm faith and devotion, worship God by withdrawing the mind and intellect from all other objects, is the most devout meditator (yogi).

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तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे
श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम
षष्ठोऽध्यायः ॥

Om

*tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyāmyogaśāstre
śrīkṛṣṇārjunasaṁvāde ātmasaṁyamayogo nāma
ṣaṣṭho'dhyāyaḥ*

Thus in the **Upaniṣad** of the **Bhagavad Gītā** sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the sixth discourse entitled **Ātma Saṁyama Yoga**, or **The Yoga of Self-Control**.



SUMMARY OF CHAPTER SIX

Ātma Sanyama Yoga

Yoga of Self-Control

Arjuna did not want to fight on the battlefield because he thought that he should live the life of a *sannyāsin* in order to attain Self-realization. He did not want to collect sins that are created by performing action, and which block the path of liberation. Arjuna thought *sannyāsa* meant renouncing all action. To remove his ignorance Lord Kṛṣṇa explained **Karma Yoga** and Sāṁkhya Yoga.

This chapter gives the method of Dhyāna Yoga as an aid to both **Karma Yoga** and Sāṁkhya Yoga. In Dhyāna Yoga, the mind, intellect, senses, and body are controlled in order to attain equanimity of the mind. Without attaining equanimity of mind, one cannot achieve success in Sāṁkhya Yoga or **Karma Yoga**. The body, senses, mind, and intellect are all denoted by the term *Ātma* and this chapter gives techniques to control them. Therefore, this chapter has been given the title *Ātma Sanyama Yoga*.

The Lord says that a yogi who has given up dependency on the fruit of action automatically becomes unattached to action. Such a yogi attains Self-knowledge, which is the result of both **Karma Yoga** and *Sannyāsa* Yoga. Simply renouncing action does not make one a *sannyāsin*. (Verse 1)

No one can achieve Self-knowledge and become established in the path of yoga without renouncing all thoughts of the world. (Verse 2)

Performing action without egocentric desires is the means to develop meditation. Meditation is the means to develop tranquility of the mind. Tranquility of the mind is the means to attain Self-knowledge. (Verse 3)

When a yogi does not feel any attachment to any sense objects, and does not have any attachment to action performed in the world, then thoughts of such things as success and failure, likes and dislikes, attraction and repulsion are not created in the mind. Such a seeker has attained yoga. (Verse 4)

To achieve perfection within, one should take responsibility for one's own liberation by finding out one's own shortcomings in life, and removing them by developing positive qualities. The Self is one's friend when the ego self identifies with the divine, and the same Self is the enemy when the ego self identifies with the mind-body complex. (Verse 5)

The higher Self is the divine energy within, and the lower self is the mind-body complex that is represented by the ego. One who has conquered the ego by disciplining the mind and senses, to such a one the divine Self becomes a friend. Otherwise the

divine Self stands like an enemy to the lower self. (Verse 6)

One who has subdued the senses, and achieved perfection in yoga, keeps the mind serene and balanced. Such a yogi is not disturbed by the pairs of opposites and achieves Self-realization. (Verse 7)

A Self-realized yogi is one who, having controlled the senses, is ever content in the knowledge attained by studying scripture, and the wisdom achieved by experience. Such a yogi remains firm in achievement, becomes peaceful, and attains the vision of equality in all states of life. (Verse 8)

A Self-realized yogi serves everyone equally whether someone is a well-wisher or an enemy, indifferent or hateful, neutral or a close relative. Such a yogi does not see any difference between the virtuous and the sinful. A yogi who has attained this unity in diversity, stands supreme. (Verse 9)

A yogi achieves the highest goal of life by meditating alone, by subduing the mind and senses so that they are without desire and attachment, and by keeping the mind steady in meditation. (Verse 10)

In a clean area the yogi should take a seat for meditation that should not be too high or too low. The seat should be covered with a *kuśa* grass mat; over that a soft deer skin; and over the deer skin a clean cloth. (Verse 11)

By controlling the senses all thought waves are controlled, and the mind becomes concentrated on a single object. In this way, by regular practice of meditation one achieves self-purification. (Verse 12)

In sitting for meditation one should sit erect by aligning the spine, head, and neck with a firm posture; without shifting the gaze, fix it at the tip of the nose. (Verse 13)

The meditator's mind should be calm and fearless, observing the vows of *brahmācārya*. With a disciplined mind continue meditating by keeping the aim of Self-realization as a prime goal. (Verse 14)

That yogi, by a constant practice of meditation, achieves consistent inner peace in meditation. It is the peace of God or the Self, which culminates in total liberation. (Verse 15)

The rules of meditation to be observed to achieve success are: not over eating or starving yourself; and not sleeping too much or not sleeping at all. Both are unfavorable to achieve one-pointed meditation. (Verse 16)

One who is moderate in diet, recreation, activities in the world, sleep, and wakefulness, achieves success in meditation which removes all sufferings. (Verse 17)

One who has perfect control of the mind, intellect, and

senses, has eliminated all worldly desires, is firmly established in contemplation of the Self, becomes a steadfast yogi. (Verse 18)

Just like a non-flickering flame is steady and flows upward, in the same way a disciplined mind steadily flows upward in contemplation of Brahma. (Verse 19)

By regular practice of meditation the mind gets disciplined and attains complete peace. In that state, the ego rediscovers its real and fundamental nature as the Self and the yogi remains content in the experience of the Self. (Verse 20)

A yogi who has experienced the bliss of the Self, which is infinite and supersensuous, never separates from that reality, once established in it. (Verse 21)

Having attained this state the yogi thinks: What needs to be attained is already attained; there is nothing higher to be attained. Even the heaviest sorrow cannot disturb the mind of a Self-realized yogi. (Verse 22)

The root cause of pain and suffering is the relationship between the soul and the world of objects that binds the soul in ignorance. Freeing the soul from this relationship is called yoga. This yoga is achieved by regular practice with determination, and a mind free from despair. (Verse 23)

All worldly thoughts are renounced by restraining all the senses, including the mind, from all sides. It is practiced by using firm, discriminating intellect, and constant thought of the Self or God. In this way, little by little, one attains calmness of the mind. (Verses 24-25)

Whatever be the cause of one's mind wandering away from concentration, a yogi should stop the wandering mind, bring it back, and fix it on the contemplation of the Self. (Verse 26)

Supreme bliss is attained by a yogi whose mind is completely subdued, whose worldly desires are completely removed, whose mind is completely pure, and who has achieved Self-realization. (Verse 27)

As long as the mind contacts the world it goes through pain and suffering, and creates its bondage. When the mind contacts the Self, infinite bliss and liberation is attained. (Verse 28)

A yogi who has attained Self-realization not only identifies with the Self within but such a yogi also sees that one Self permeating the whole animate and inanimate creation. The yogi sees everything as nothing but the projection of the Self. (Verse 29)

Such a yogi, who sees the Self permeating the whole creation, also sees that everything comes out from the Self. Such a Self-realized yogi is merged in God, and never gets separated from God. (Verse 30)

A Self-realized yogi worships the omnipresent God who

dwells in all animate and inanimate creation. Such a yogi lives and functions in the outer world with complete awareness of God all the time. (Verse 31)

Being even-minded, selfless, and compassionate in actions and thoughts, such a yogi is filled with unconditional love for all. (Verse 32)

You talk about yoga of equanimity but previously You said that the mind is restless by nature. So, naturally the mind will fall back into restlessness. (Verse 33)

Controlling the mind is as difficult as controlling the wind. Like the wind it is turbulent, strong, and unyielding. (Verse 34)

It is true that the mind is very difficult to control but it is not impossible to control. It is controlled by means of persistent practice and dispassion. (Verse 35)

For the uncontrolled mind, yoga is hard to achieve. However, one who has subdued the mind and the senses, and who observes the discipline of right diet, sleep, and activities, can attain Self-realization. This is My personal opinion. (Verse 36)

A seeker who strives with faith to attain Self-realization but, due to lack of self-control, fails to achieve the goal, what becomes of that seeker? (Verse 37)

Does not the seeker who fails to achieve the goal of life perish like a cloud separated from a big mass of clouds, and floating by itself with no support is torn to pieces and disappears? On the one hand, the seeker is deprived of worldly success, and on the other hand fails to achieve Self-realization. Will it not be a disappointment in this very life and the life to come? (Verse 38)

Remove my doubt about the fate of the seeker who fails to achieve Self-knowledge, and also fails in worldly experiences. Is such a seeker not fallen away from both? (Verse 39)

One who strives for Self-realization never gets lost like a rend cloud. Such a seeker is never degraded in this life or in a future life. (Verse 40)

Whatever the reason, one who could not achieve the goal of life, yet lived a disciplined life and practiced meditation diligently, is called "fallen from yoga." Such a yogi, after leaving the body, takes rebirth in a higher state of spirituality. It means that spiritual progress never stops until liberation is attained. Or such a seeker takes rebirth in a family of pious and wealthy seekers of God. This atmosphere is conducive to their spiritual enlightenment. (Verses 41-42)

That yogi naturally gets reunited with the spiritual insight achieved in the previous birth, and strives even harder to achieve the goal. (Verse 43)

The effort to seek Self-realization does not go in vain. Even

if that yogi who is born in the wise yogic family becomes attracted to worldly pleasures, by the force of previous birth *samskāras* the yogi will go beyond all such pleasures. (Verse 44)

A yogi who practices meditation diligently from birth to birth becomes free from ego, attachment, and desire, or becomes sinless, and finally achieves liberation. (Verse 45)

The Lord advocates that Arjuna strive to be a yogi because a yogi is superior to those who seek for infinite bliss through theoretical study of scriptures, and also superior to those who engage in ritualistic actions with self-interest. (Verse 46)

Among all strivers one who has full faith in God, whose mind is merged in meditation, and who is engaged in worship of God is the most devout yogi. (Verse 47)